A Brief

HISTORY

OF THE

Riſe, Growth, Reign, Supports and ſodain fatal Foyl of POPERY, during The three Years and an half of JAMES the SECOND, King of *England*, *Scotland*, *France* and *Ireland*.

Together with a Deſcription of the

Six Popiſh Pillars,

THE

Anabaptiſts,
Presbyterians,
Quakers,
} *Independents*,
Roman-Catholicks &
Popiſh-Churchmen.

The perpetual Addreſſers of the King.

Prov. XXIV. ver. 21.

My Son, Fear thou the Lord and the King: And meddle not with them that are given to Change.

Printed in the Year 1690.

AN HISTORY OF THE Riſe, Growth, Reign, Supports, and ſodain fatal Foyl of POPERY, &c.

RAiling *Accuſation* was ſuch a thing as *Michael* the Arch-Angel *durſt not uſe againſt the Devil*, (Jud. 9.) But when *Men ſpeak Evil*, in ſuch caſes by ſurmiſe only, *of things which they know not, and that of Dignities*, (ver. 10. 8.) Then *woe unto Them*, (ſaith the Apoſtle) *for that they are in the way of* Cain, *and are greedily running after the error of* Balaam *for reward*, and are threatned that *They ſhall periſh in the gainſaying of Korah*, (ver. 11.) Theſe *are ſpots in our feaſts*. Now in all National and Publick Affairs, it is the Duty of all good Chriſtians to perform all Offices and acts of duty with utmoſt Charity, as They tender the wellfare of the common good of Their Country wherein They inhabit: But of all ſuch National Affairs, none call louder for acts of pure Charity, than the Election of grave and wiſe Magiſtrates and Councellors, who are to ſit at the Helm, in order to manage the great Councils of a whole Kingdom. Where-

ſore to hear of Schiſms and Factions in ſuch caſes, ſavors exceedingly of the ſpirit and temper of *Cain*, who *ſlew his Brother*, and why? *But becauſe his own works were evil, and his Brothers good*, (Joh. 3. 12.) Was it any wrong to the *City of London*, that it had yet More men of Reputation, to ſtand as *Candidates* to be Elected Members of *Parliament*, to ſerve for that moſt famous and Metropolitan City of the Kingdom, and that over and above, and beſides what had ſerved immediately before? Surely no, but rather it is for the glory of that Noble City, that it hath ſuch variety of Choice. But was it ſo, that the Reputation and fame, of the wiſdom and vertue of the *New Members*, did make the loudeſt noiſe above the *Old Ones*; yet why ſhould this breed ſo much the *more envy*? What needed *Malitious Lies* to be ſtrown into the Vulgar Ears, in order to ſuppreſs the noiſe of Vertue and Honour? Or what needed the Clamours of *Anabaptiſts*, *Presbyterians*, *Quakers*, and *Congregational-Men*, that cry'd down the choice by ſuch Men as They ſaid, [*would bring in King* James *again to Reign over us?*] That *Popery* is one of the *greateſt Annoyances* that can befall this Kingdom, and the *bittereſt Pill* that can be preſcribed for the Subjects, here, to take, is a Doctrine paſt Diſpute. And to be an Inſtrument to introduce ſuch *Members of Parliament*, as ſhall purpoſely endeavour to ſet up ſuch a Prince as certainly will Eſtabliſh *Popery* in all that ever He can do, ſavors neither of *Charity* towards this *Church* or *Kingdom of England*, nor of *Piety towards God*. What King *James* hath done, is too well known. And we cannot ſay, but the Sin of the People, hath juſtly deſerved all that hath befallen us; and not only ſo, but alſo the whole of all thoſe fears upon us, that they ſhould have come to paſs even as we feared. And what the wrath of God, becauſe of our Sins, hath yet behind, to throw upon us, God knows! And we may juſtly dread! However, it becomes not us to ſpeak evil of Kings, eſpecially ſo nearly Related unto ſuch, by whoſe means we have received good things. Leaving therefore that wickedneſs to be acted only by

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the wicked and deviliſh Railers; let us only for the good of this Church and Kingdom, make a ſtrict inquiry out of the *Publick* and *Weekly Gazettes*, *who* and *what* They were, who were the greateſt promoters of all theſe Evil things, for the ſake of which we cry out ſo much againſt King *James*.

On *February* the *6th.* 1684. King *Charles* the II. Died. And on the ſame day was Proclaimed *James* the II. as His only Brother, and Heir. And afterwards King *James* the *Second* having confirmed all Officers in Place as were before, came into the Privy-Council Chamber, and ſpake, ſaying to this effect as follows; [*That He would follow His Brothers Example in Clemency and Tenderneſs to His People. That He would endeavour to preſerve the Government both in Church and State, as then it was by Law Eſtabliſhed. That He would always take care to Defend and Support the* Church *of* England. *That He would never invade any Man's Property. That He would go as far as any Man in preſerving the Defence of this Nation in all its juſt Rights and Liberties.*]

This Speech by the King's Command was made Publick. How He hath kept His Royal Word, God knows, it becometh not me to ſay.

On *February the 11th.* came in the firſt Addreſs from *Portſmouth* Garriſon, and the Society of *Lincolns-Inn*, Congratulating His Majeſties Acceſſion to the Throne, and promiſing Obedience. And henceforwards came in more *February* the *4th.* from *Ipſwich*: The *Eaſt India* Company, Merchants of the *Levant*: The Biſhop and Clergy of *London*: The *Inner-Temple*, *Middle-Temple London*, *Grays-Inn*, *Portſmouth* Corporation, *Wells* in *Somerſetſhire*, *Weſtminſter*, &c. And on the ſame day was King *Charles* the *Second* Buried Privately at *Weſtminſter* in the Evening.

Henceforward followed Addreſſes from all Counties and moſt of the Great Towns all over *England*, *Scotland* and *Ireland*, and from moſt Parts of His Majeſties Dominions. And Ambaſſadors from all the Neighbouring Kingdoms and States did Congratulate.

On

On *April* the 23*d.* 1685. King *James* the *Second*, with *Mary* His Queen, were both Crowned at *Weſtminſter* with great Pomp and State; at what time His Majeſty took His Oath to do all things according to what he had afore promiſed, on the day he came firſt to be King.

Now, preſently after His Majeſty came to the Crown, He began to ſhew Himſelf a *Papiſt*, and openly went to *Maſs* at His Palace at St. *James's*. Notwithſtanding which, infinite numbers of Addreſſes of Congratulation were continually coming in unto His Coronation, and after.

On the 23*d.* of *April* alſo met the *Parliament* called in *Scotland*. Which being Met, did greatly Congratulate His Majeſties Acceſſion to the Throne, with promiſes of much Obedience. And this *Parliament* made an Act to confirm and ſecure the Proteſtant Religion as it was then Eſtabliſhed, by *Arch-biſhops* and *Biſhops*; and did promiſe in a Letter to the King, to do their beſt to Extirpate *Fanataciſm*, as in thoſe days They counted and called the *Presbyterian* Government.

On *May* the 22*d.* the *Engliſh Parliament* Met at *Weſtminſter*. At what time His Majeſty renewed His Promiſes made at His firſt coming to the Crown, *viz. To maintain the* Church *of* England *and the Property of the Subject*. And withal gave notice of *Argyle* Landed in *Scotland*. And immediately the Lords firſt, and then the Commons, were thankful for the King's Speech, and promiſed to aſſiſt him againſt *Argyle*; who coming in well furniſhed with Armour, Ships and Men, as his caſe ſtood, yet met with ſmall Encouragement, managed his buſineſs very meanly, fought Cowardly, and in a Month's time was utterly ruined and broken, Himſelf taken, his Son *Charles* (as was thought) Dead, and all his Company broken. He was executed on the Firſt of *July*, 1685.

On *June* the 13*th.* the Duke of *Monmouth*, with two or three ſmall Veſſels, loaded with a good quantity of Arms, and a few Men, Landed at *Lyme* in *Dorſet-ſhire*. But againſt him alſo the *Parliament* unanimouſly joyned with the King,

King, and giving Him Money to raiſe an Army, Declared the Duke of *Monmouth* Traytor by *Act of Parliament*. But the Duke encreaſing his Army mightily at *Taunton* in *Somerſet-ſhire*; managed his Affairs with a notable Conduct and Courage: But finally at *Wells* his Army beginning to Plunder, and to break out into Debauchery, he ſoon after Periſhed in a Pitch't Battel, ſome Three miles from *Bridgewater*; where being worſted for want of good Horſe-men. His Foot fought well, until overpowered by the King's Cannons, and His Horſe and Foot all together upon them, the Field was loſt; and ſoon after the Duke was Taken, *July* the 8*th*. being hid in a Ditch; and being brought to *London*, he was Beheaded on *Tower-Hill*. the 15*th*. of *July*, 1685. But the L—d *G—y* being alſo Taken, Confeſſed the Confederates, and was Saved.

On *July* the 12*th*. was a day of Thankſgiving for the Succeſs of theſe Victories. *Richard Goodenough* was alſo Taken, who after confeſſed the Accomplices, and ſaved his Life. But *Ferguſon* Eſcaped. Major *Wildman*, Mr. *Speke*, Mr. *Trenchard*, and others. The Lord *Delamere*, Earl of *Stamford*, and Lord *Brandon*, were made Priſoners.

From theſe ſtirs of Civil Wars, it came to paſs that a ſtanding Army was ever after kept up by the King, and the *Parliament* Adjourned and Prorogued from time to time, it was paid out of the King's own Revenues. And hence *Popery* encreaſed with much advance, the Queen and one Father *Petre*, much ſpurring on.

On *November* the 9*th*. the *Parliament* met at *Weſtminſter*, according to Adjournment; at what time the King excuſing His Standing-Army kept up, and ſeveral Officers allowed againſt Law, who had not taken the *Teſt*. The *Parliament* not pleaſed herewith, were ſoon Prorogued.

On *March* the 11*th*. came forth His Majeſties Proclamation of *General Pardon*, not without many Exceptions.

1686. In the Army Popiſh Officers by degrees filled all vacant Places: As alſo *French* and *Iriſh* Popiſh Souldiers min-

mingled in moſt Troops and Companies. *Papiſts* alſo were admitted into Privy-Council; were made Judges, Sheriffs and Juſtices, without taking the *Teſt*. And in *February*, 1686. the Earl of *Tyrconnel* a great *Papiſt*, Succeeded the Earl of *Clarendon*, Lieutenant of *Ireland*. And the Earl of *Rocheſter* refuſing to become a *Papiſt*, was put out of Place of High Treaſurer.

On *February* the 24*th*. was Publiſhed His Majeſties Proclamation for Liberty of Conſcience to *Papiſts*, and all others as could be truſted in the Kingdom of *Scotland*. For which the Lords of the Privy-Council of that Kingdom, returned their Thanks. Thus His Majeſty by uniting the *Popiſh* and *Presbyterian* Intereſt in *Scotland*, began to leſſen the Authority of the then preſent eſtabliſhed Church by Proteſtant Biſhops.

By this time the Deputy of *Ireland* being become a *Papiſt*, and much of the Council; the Army there; the Sheriffs, Judges and Juſtices alſo being moſtly *Popiſh*, or Popiſhly affected, Perſons in Popiſh Rebells Eſtates began to be thruſt out apace, even by Law too, by means of thoſe Judges and Sheriffs; and Popiſh Robbers alſo multiplied, inſomuch as little ſafety for Proteſtants began to appear in that Kingdom. To quiet which laſt Oppreſſion, came forth the Proclamation from the Deputy, *February* the 21*ſt*.

On *March* the 18*th*. His Majeſty declared His intention to grant *Liberty of Conſcience* unto all Perſons of what Perſwaſion ſoever: And the better to Father His deſign, He Prorogued the *Parliament* to *November* 87. And on *April* the 4*th*. 1687, His Majeſties Declaration to all His loving Subjects for *Liberty of Conſcience* came forth.

Hence followed a crowd of Congratulatory Addreſſes, from all ſorts of Diſſenters. The firſt who began this Holy Dance after His Majeſties Pipe, was a great number of *Anabaptiſts* in and about *London*; and being delivered by ſeveral of the Chief of them, *April* the 14*th*. was called,

The Humble Addreſs of divers of Your Majeſties Subjects in and about the City of London, *commonly called* Anabaptiſts; *and ſaith*,

[*WE*

WE Your Majesties most Humble and Loyal Subjects, who have been of a Long time great Sufferers, by the severe Execution of Penal Laws *about matters of Religion, (unto which for Conscience sake we could not conform) cannot sufficiently pay those acknowledgments we owe to Your Majesty for your late Most Gracious* Declaration, *whereby we are not only delivered from our past Distresses, and our Families from Ruine, but are also allowed the free exercise of our Religion; which is dearer to us than any Worldly Enjoyment.*

Great Sir, 'tis the sense of this invaluable Favour, and benefit derived to Us from Your Royal Clemency, that compels us once more to Prostrate our selves at Your Majesties Feet, with the tender of our most humble Thanks for that Peace and Liberty which both we and all other Dissenters do now enjoy; and rest confident of, under Your most Gracious Protection.

And being our selves most firmly resolved (as in Conscience bound) to endeavour to the utmost to give that proof of our Duty and Fidelity to Your Majesty, that you may never have occasion to repent of Your Princely favour towards us. We cannot but rest confident, That such demonstrations as these of Your Majesties tender care of the Prosperity and quiet of Your Peaceable Subjects of all sorts, (though differing in some Sentiments of Religion) will so absolutely command the Hearts of them all, that the only Emulation among them will be, who may approve themselves best worthy of your Majesties favour, and contribute most towards the glory and happiness of your Reign.

And that God Almighty by pouring out His signal Blessings upon Your Majesty, Your Royal Posterity, Government, and People, will be pleased to convince the whole World of the Wisdom and truth of Your Majesties Sentiments, &c.]

Such were the whileom thoughts of the *Anabaptists*, of King *James*, notwithstanding all His endeavours of advancing Popery, who appeared in this Address,

A sort of People avowing themselves so exceedingly obliged to King *James* for favours done them, that their utmost proof of Duty and Fidelity to His Majesty, can never enough satisfie; until *They give Him occasion never*

to repent of thoſe princely favours to them. Which if ſo, then either by this Addreſs they think themſelves bound in Conſcience to *adventure their Lives to Reſtore Him again to His Throne*: (for otherwiſe he muſt needs repent of His Princely favours to them, in vain beſtowed:) Or elſe they have hereby declared themſelves, a *company of meer empty flattering* Sycophants, *promiſing that which they never intended.* And now was it true as is ſaid in the Addreſs, then are they themſelves *the Men bound to bring in King James*, againſt all ſenſe of the Opinion of His moſt Excellent Majeſty King *William*, in His Declaration expreſſed, and of the late *Parliament*, in declaring the Government of the Kingdom by King *James* to be Forfeited, by reaſon of Miſ-government. Or if otherwiſe, (they ſay what they never intended.) Then is no Credit to be given to any thing they ſay; their Tongues are no Slander; the *Anabaptiſts* in and about *London*, are a Profligate People, of the Sperm of *John* of *Leydon* and *Knipperdoling*; a company of branded Hypocrites, never to be believed or truſted.

They pretend to *have an abſolute Confidence* in King *James*, as to His tender care of the Peace and quiet of His Subjects; they pretend *to ſtrive againſt all Diſſenters with Emulation*, to *do more for Him than all of them.* They pretend *to be bound to Wiſh, Pray, and Fight, and to do all that may be done*, that *His Majeſty* and the *Prince of* Wales *His Son*, and *His Government may be Bleſſed.* And ſo by conſequence they muſt hold, that all oppoſers ought to be Accurſed. And yet theſe Men cry'd out againſt the late chooſers of *New Members*, [*That they would bring in King* James *again.*]

On *May* the 10*th.* was preſented to the King, [*The moſt Humble Addreſs of the* Anabaptiſts *in Leiceſter-ſhire.*] Wherein theſe alſo acknowledge as the former, *Their Thankfulneſs for the King's Declaration*; and promiſing *moſt faithfully and ambitiouſly to Serve Him with their Obedience and Loyalty in all ways to the beſt of His Advantage*; Pray-

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ing *for Him and His Poſterity.* And on *May* the 14*th.* came in more of the ſame from *Exeter* in the ſame County.

On *May* the 17*th.* was Preſented the Humble Addreſs of the *Independents* and *Anabaptiſts* of *Glouceſter-ſhire*, Magnifying *His Majeſties Wiſdom and Clemency with Hyperbolical Language*, ſtiling Him the *Rightful Father of His Dominions*; Praying Him there may be a *Total Aboliſhment of the Pœnal Statutes concerning Religion*, and promiſing Him *Exemplary Loyalty*; and concluding with [*Long Live and Reign King* James *the Juſt.*]

On *May* the 21*ſt.* was Preſented [*The Humble Addreſs of the* Anabaptiſts *of Stafford, Derby and Nottingham-ſhires.*] promiſing *Their utmoſt Loyalty to Him*, even unto the *making of Him Great throughout all the World.* And at the ſame time came forth another Addreſs of the *Anabaptiſts* of *Che-ſhire*, *Shrop-ſhire* and *Stafford-ſhire*, ſtiling His Majeſty, *A Prince by Heaven deſigned for the higheſt Pattern of Royal Goodneſs and true Polity*; and promiſing to *ſerve Him with ſuch ready Obedience and ſtedfaſt Loyalty, to the utmoſt of their Capacity, in their Station, as it ſhall not be poſſible for any other Subjects to exceed.*

On *May* the 28*th.* was preſented to His Majeſty the Humble Addreſs of the *Anabaptiſts* of the City of *Briſtol*; acknowledging, promiſing, and wiſhing much after the manner as thoſe before.

On *June* the 18*th.* was Preſented the Humble Addreſs of the *Anabaptiſts* of *Kent*, acknowledging, promiſing and wiſhing like their preceeding Brethren; acknowledging the King, though a (*Zealous Papiſt*) yet the *moſt tender and affectionate Prince that ever ſway'd the Scepter of His Empire*; out-doing *all expectation and deſert of His Subjects*; promiſing *Submiſſion to Him under God, and that unfeignedly, in all things commanded them by Him*; Praying that God may grant Him *whatſoever may be needful*, for His then preſent and future Happineſs.

On *June* the 29*th.* was Preſented to His Majeſty the Humble Addreſs of the *Anabaptiſts* of *Middleſex, Hertford*

Bucks, Oxon, Warwick, Northampton, Lincoln, Huntington, Bedford, Cambridge, Eſſex, Kent Surry, Suſſex, Southampton and *Dorſet ſhires*, Confirming with very Hyperbolical Compliments, all things afore promiſed and owned by the reſt of Their preceding Brethren.

And after all theſe was preſented, yet one more Humble Addreſs of the *Anabaptiſts* of *Oxford, Abbington*, and *Wantage*, with the ſame Flatteries and Warranties as their Fellows. They had once afore Addreſſed in that of the Counties of *Oxon* and *Berks*: But it ſeems theſe *Anabaptiſto-Papiſts* could not reſt ſo without a peculiar application, ſo proud it ſeems they were of their Intereſt in a Popiſh Prince.

And by all theſe Addreſſes, it appears plainly, that not only the moſt part, if not all the *Anabaptiſts* in and about *London*, but all over *England*, have voluntarily and freely engaged themſelves unto their utmoſt to aid and aſſiſt King *James* in taking off the *Teſt* and all *Pœnal Laws*; and by conſequence to open the ancient Floud-gates of Stoppage, and to let in an Inundation of Popery, to over-run and drown not only the *Church of England*, but alſo the whole Kingdom, with an overflow of Popiſh Oppreſſions.

Now true it is, that *Liberty of Conſcience* is a matter not reaſonably of any Power to be denied unto any of its Subjects, and cannot be ſpoken againſt. But *Liberty of Schiſm* is quite another thing, and ſuch as Holy Writ utterly Abhors. It is the will of God [*that all Chriſtians be of one mind, Eph.* 4. 1, 2, 3, 4, 5, 6. 1 *Cor.* 1. 10.] And we know what an *heinous thing* it was eſteemed by St. *Paul*, [That *there were Diviſions in the Church, the Members dividing and ſeparating into Parties*, (ver. 11, 12, &c.)] And theſe things both Magiſtrates and Miniſters ought to remedy to the beſt of their skill. And in Old times they were always eſteemed *good Kings* who puniſhed *Innovations* in Religion, and that with Severity. And the Apoſtles in the *New Teſtament* were as urgent to the ſame purpoſe, [to reject all *Hereticks*, (*Tit.* 3. 10. 2 *Joh.* ver. 9, 10, 11. and 3 *Joh.* ver. 9,

9, 10.)] Such *Paul* accurſeth, (*Gal.* 1. 8.) And wiſheth ſuch Perverters who *trouble the Church*, that they might *be cut off*, (*Gal.* 5. 12.)]

Conſider we therefore, that the *Anabaptiſts*, being a pernicious ſort of People, dangerous both to Church and State, wherever they have crept into Power: As was manifeſt at *Amſterdam*, and after at *Munſter* in *Germany*, and ſince in *England*, in times of the late Rebellion: And are a Sect that do hold Doctrines deſtructive to the Peace of Church and State, denying the Power of the *Civil Magiſtrate* in many things; and do maintain *a Church againſt a Church*, and *Altar againſt Altar* in the ſame Church; and ſet up *Lay Preachers*, and maintain *Re-baptizing*. All which Doctrines, being by the General Councils in pureſt Primitive times *Forbidden*, and *Accurſed* and declared to be *Schiſmatical* and *Hæretical*, cannot be called matters of Conſcience, no more than *Theft* and *Fornication* can be ſo called. Againſt *Re-baptizing*, ſee *Can.* 4. *Apoſt.* and *Can. Prim. Carthag.* confirmed by the [*Can. Secund. Concil. Oecumen. Conſtant.*] againſt *Lay-Preachers*, and *ſetting up Altar againſt Altar*, ſee *Can.* 16, and 17. *Concil. Milev.* and all the *firſt ſix General Councils*. Now whatſoever is Condemned by any of the Six, or at leaſt Four firſt General Councils, cannot be maintained as matter of Conſcience, it being plain matter of Schiſm. And all *Schiſm* is by the Magiſtrate to be puniſhed equally with Murther and Adultery, and therefore not to be Tolerated. And yet we ſee how friendly theſe Hæreticks and Schiſmaticks, the *Anabaptiſts and Papiſts* do Hug each other; no Hand and Glove did ever better fit one the other.

It was ſix Weeks after the *Anabaptiſts* e'er any other Sect advanced, the poor Men of the *Weſt* only excepted, (who being Pardoned their Lives, had juſt cauſe to be thankful.) But Thouſands of their Fellows had not that opportunity. And yet on *April* the 30*th.* the *Presbyterians*, *Quakers*, and *Independents*, came in altogether of a Cluſter: Whereof the *Presbyterians* marched in the Front, whoſe Humble Addreſs was preſented to His Majeſty, by the name of *Several Miniſters*

Miniſters of the Goſpel in and about the City of London, *commonly called* Presbyterians; Who [*Acknowledging with great joy, His Majeſties Royal bounty and Chriſtian judgment, and Fatherly inclination to Them, and Their juſt ſecurity under His Protection: And promiſing with a conſtant Emulation, that They will ſtrive to be moſt forward and faithful, in Their Allegiance to His Perſon and Crown*; do wiſh and pray *He may enjoy a long Reign over Them.*]

The *Anabaptiſts* were forward in their Promiſes, but theſe appear as it were their *Rivals*, ſtriving to outdo them. At the ſame time alſo was Preſented the [*Humble Addreſs of Their Brethren and Kinſfolks of* Weſtminſter.] Who the Place and ſtile conſidered, do evidence theſe *Anonymous* Addreſſers to have been Mr. *Alſop* and his Flock, who beſpeaking themſelves much to the ſame purpoſe with the *London Presbyters*, but in a more gilded Stile and Hyperbolick Language, do promiſe high both by *Prayers* and *Endeavours*, to contrive *a moſt bleſſed Union* between the King and His *Papiſts* on the one hand, and *Themſelves* on the other; Which things ſeriouſly weighed; read but their *Promiſes and Subſcriptions*, and then who will be judge, let him ſpeak but plain truth, and ſo tell who are in earneſt thoſe Men (whatever they give out) who are for the bringing in again of King *James* the *Second*, and a *Popiſh* Government! Or if not, then ſay at leaſt what pitiful Flatterers have been thoſe *London Presbyterians*, *Miniſters of the Goſpel*, and *Loyal Subjects of Weſtminſter*, but Men of a *Punick Faith*, no more to be believed than the Impoſtor *Mahomet*, who by his Golden Promiſes drew in a third part of the World to be his *Proſelytes*, in expectation of his coming at a *Thouſand years end*, to give them the Rule all over the World! But his day being long ſince come and gone, the good Man forgetting his Word, fell faſt aſleep, and his Faith became tranſmigrated into a very Lie. And ſuch was the Faith of theſe doubty *Presbyterians* unto King *James*, when he ſtood moſt in need of them.

On *May* the 14*th*. was preſented *The Humble Thanks of*

ſeveral

ſeveral Subjects of Exon *and the County of* Devon, *Nonconformiſts*: Acknowledging His Majeſty, *Their free, Gracious and wonderful Deliverer*: Declaring that *They had no hand in the Rebellion of* 85. And *that they do heartily hate that, and all Rebellion upon any pretence whatſoever. That they are thankful for the Liberty given by the Declaration of Indulgence the* 4th. *of* April, 1687. And *do promiſe all due Obedience; and pray for God's greateſt Bleſſings on His Majeſty.*

Now all other Addreſſers were wont to ſay in their Addreſſes what Perſwaſion they were of: Only the *Presbyterians* as if aſhamed to appear plainly courting *Popery*, in many of their firſt Addreſſes concealed their name of *Presbyterian*. But by the name *Noncon*, almoſt proper to that Sect alone, and by the *Stile*, we humbly conceive what theſe Addreſſers were; the Brethren of Mr. *Knox* and *Buchanan*, and lineally Deſcended from that Generation of the *Aſſembly of* 48, who held King *Charles* the Firſt, while the *Independents* and *Anabaptiſts* cut off His Head: And yet loe how demurely they can *wipe their Mouths* like the *Whore in the Proverbs*, (Ch. 30. 20.) ſaying, *they have done no hurt*, and how much they *abhor Rebellion upon any pretence whatſoever*; while at the ſame time it is the known Principle of thoſe of that Perſwaſion, *That their Kings may be Excommunicated, called to account*, and Condemned and Executed. See *Buch. de jure Regni*, &c.

On *May* the 21*ſt*. was preſented [*The Humble Addreſs of the Nonconforming Loyal Subjects of* New-Caſtle *upon* Tyne. Acknowledging wonderful Thanks for His Majeſties *Indulgence*; ſtiling him *a Peaceably diſpoſed Prince*, and promiſing *cheerful and dutiful Obedience to Him, and to ſerve Him at their utmoſt* Hazard.

On *May* the 25*th*. was preſented [*The Humble Addreſs of the Diſſenting Subjects of* Taunton *in* Somerſet-ſhire:] Acknowledging His Majeſties *Indulgence to be a greater Obligation to them to Duty and Allegiance, than all the Oaths, Teſts and Subſcriptions that could have been Impoſed*: Promiſing *His Majeſty ſhall never repent of thoſe Favours to them*: And wiſhing and praying, that *all the Bleſſings of Heaven may for ever Crown His Sacred Majeſty.*

On

On *May the* 28*th.* was preſented [*The Humble Addreſs of the Presbyterians of* Briſtol;] proclaiming their *Acquaintance with His Majeſty, of Old, and before He came to the Crown, and how in thoſe days, He had promiſed His intentions of Indulgence to them:* Declaring *that they queſtion not in the leaſt His reſolution to preſerve this their Happineſs with the injoyments of their Properties, according to the aſſurances of His Declaration, ſince they knew it to proceed from a mature Judgment, and a Principle rooted in His Majeſty*: And promiſing to *out-do all Men of their Capacity, in all ſuch things which have a tendency towards the promoting the Peace and Proſperity of His Majeſties Reign*: And praying for Him with imploring words, *that His Majeſties ſelf and Family,* (viz. *The Prince of* Wales) *may abound with the beſt of Bleſſings.*

Loe we, what a Diſcovery is here confeſſed out of this Addreſs, of a Confœderacy between the *Papiſts* and *Presbyterians*, of long ſtanding, in order to promote the King's *Declaration of Indulgence*, for *Liberty of Conſcience*, or rather of the common Schiſms that both thoſe Sects are guilty of. But who will think that theſe *Presbyterians* of *Briſtol* were the only Men of ſuch Confœderacy, without their Brethren of *London*! And if not, then let any reaſonable Man be judge who they are that are for the bringing in again of King *James*, and not only ſo, but are obliged by promiſe ſo to do; and have no ways to diſengage themſelves unto him left, but by proclaiming themſelves the greateſt *Impoſtors* in nature, the loudeſt *Liars* and verieſt *Vilains* living. For it is manifeſt to all the Kingdom, that how much ſoever in King *James*'s time the Properties were Invaded of the Church of *England* men, yet thoſe of the *Presbyterians*, *Anabaptiſts*, *Quakers*, *Independents*, *Roman-Catholicks* and *Papiſh-Churchmen*, were never ſtirred.

On *June* the 4*th.* was preſented [*The Humble Addreſs of the Presbyterians of* Norwich.] In all acknowledgments, Declarations and Promiſes, ſtriving to overdo their Brethren of *Briſtol*, concluding and heartily crying with one Voice, [*Let the King live for ever.*] whence ſay we with Admiration, Oh what a great King *James* man was this *Presbyterian*; or elſe he was as great an *Impoſter*.

On *June* the 7*th.* was preſented [*The Humble Addreſs of the Loyal Subjects of* Teverton *in* Devon-ſhire; (that is, the *Diſſenters* or *Presbyterians* there) in all things concurring with their Brethren of *Norwich*, only in variety of new Language, ſomewhat different.]

On *June* the 11*th.* was preſented [*The Humble Addreſs of ſeveral Benchers and Barriſters of the* Middle-Temple.] Giving Thanks for the *Gracious Declaration for Toleration*, and *aſſerting His Majeſties Royal Prerogative*, and *wiſhing him a long, happy and glorious Reign.* But what were theſe Lawyers? Not *Quakers* nor *Anabaptiſts* ſure, *Presbyterians* they might be, and perhaps ſome *Papiſts*. We have only hinted the matter of Fact. And rarely can be found any Divided Party without ſome Lawyers among them, eſpecially where a Cauſe is Thriving.

On *June* the 14*th.* was preſented [*The Humble Addreſs of the Subjects of* Plymouth, *Nonconformiſts* or *Presbyterians*; wh r in appears a concurrence with their Brethren in all Acknowled ments, Promiſes and Wiſhes, and words, only in different Language.

At the ſame time was preſented [*The Humble Addreſs of many Thouſand Citizens of* Coventry.] Much to the ſame purpoſe with thoſe of *Plymouth.*

At the ſame time alſo was preſented [*The Humble Addreſs of the Merchants and conſiderable Traders of* Exon.] Theſe alſo (*Noncons*, or *Presbyterians*) Giving great Thanks for the *Declaration of Indulgence, did unanimouſly declare as the Reſolution of one Man, that when ever His Majeſties Occaſions ſhould require it; That the utmoſt drop of their Bloud, and expence of their Fortunes ſhould be at His Majeſties diſpoſe*; and concluded *Wiſhing and Imploring God Almighty, that ſo Wiſe, Pious and Juſt a Monarch may be a long Ruler and Conſervator in Peace and Happineſs, of the Kingdoms and Dominions belonging to His Imperial Crown.*

At the ſame time alſo, much to the ſame purpoſe, was preſented the [*Humble Addreſs of the Proteſtant Diſſenting Subjects of* Berwick *upon* Tweed. And of the *Loyal Diſſenting* Subjects of *Marlborough* in *Wiltſhire.*

On *June* the *20th.* the Humble Addreſs of the *Presbyterian Miniſters* and *their Congregations*, in and about *Dublin* in *Ireland*, was preſented to King *James*, being Tranſmitted to Him by the Lord Deputy the Earl of *Tyrconnel*, a fierce *Papiſt*, and againſt the Law put in place, without taking the *Teſt*. Notwithſtanding theſe pretended *Proteſtants* called *Presbyterians*, in order to Support their ſinful Schiſm of *Factious Conventions*, by maintaining *Altar againſt Altar*, againſt the Good *Canons* of the *Holy General Councils*, did ſhamefully comply with the moſt deſigning *Papiſts*, againſt all Laws of God and man, to trample under foot both Law and Religion; Flattering the King's Majeſty like their Fellows in *England*, with their Hyperbolick thanks for His Suppreſſing the good Laws of the Kingdom, and promiſing to ſtand by Him with encouragements *paſt room for fear in His Royal Breaſt*. And yet loe, how much it is ſince come to paſs, that through the Treachery of theſe Promiſes His Flattered and Deluded Majeſty hath been utterly overwhelmed with endleſs Fears, and deſperate Hopes.

On *June* the *25th.* was preſented the *Humble Addreſs of ſeveral Diſſenting Miniſters*, that is, *Presbyterians* of the Weſt part of *Somerſet-ſhire*, proclaiming His Majeſties *tranſcendent Goodneſs*, and wiſhing him the *Choiceſt of all Bleſſings in Heaven and Earth*; (that is, never to be interrupted in His Reign by His Highneſs the *Prince of Orange*, or any other Mortal breathing) but *that His Reign may be long and Proſperous*, and to be *had in remembrance to all Generations*, &c.

On *July* the *1ſt.* was preſented the *Humble and Thankful Addreſs of the moſt Loyal Subjects*, (that is, the *Presbyterians*) of *Kings-bridge* in *Devonſhire*, Thanking and Promiſing like their Fellows.

And on *July* the *9th.* was preſented another of the ſame from the *Loyal Subjects*, (*Nonconforming Presbyterians*) in and about *York*. And another of the ſame from thoſe of *Malden*, *Cogſhal*, *Chelmsford*, *Braintree*, *Witham*, and *Halſted* in *Eſſex*. This was ſtuffed with very much of affected Language: Acknowledging *Miraculous Providences preſerving His Majeſty*,

Majeſty by Sea and Land, as it were on purpoſe to ſuppreſs and ſtifle the good Laws of this Kingdom: Which act agreeing with theſe Mens Luſts, though againſt the Wiſdom and Senſe of the whole Kingdom met in Parliament, theſe do ſtile to *do great Services deſigned of the Almighty to be done by Him*. And this they ſtile *the moſt Melodious Harp to Charm all evil Spirits, that many other Princes had no skill to uſe*, &c. Which Paſſages whether they favor more of affected Nonſenſe, or of a ſort of Blaſphemous Flattery, by calling *Good, Evil*, or *Evil, Good*, I leave to the Readers Cenſure.

On *July* the 14*th*. was preſented [*The Humble Addreſs of the Loyal Subjects (or Presbyterians) of Wellingborough, Kettering, Rothwell, Wellford* and *Creaton* in *Northampton-ſhire*.] *Promiſing, Admiring, Fluttering*, &c. as the reſt: But eſpecially magnifying *His Majeſties Royal word*, though he was a *Papiſt*, and promiſing to men *by Papiſts, reputed Heretiques*, as the Laws of the *Medes* and *Perſians*, unalterable.

On *July* the 17*th*. were preſented three *Presbyterian* Addreſſes, whereof one from *South Molton*, and another from *Aſhburton* in *Devonſhire*, and a third from the Shire Town of *Northampton*, Promiſing after the old rate, excepting that that from *Northampton* kept more within compaſs of Moderation than any which had gone before.

On *July* the 23*d*. came in the *Humble Addreſs of the Loyal Subjects*, (otherwiſe *Presbyterians*) *of the Province of* Munſter *in* Ireland, Tranſmitted by the Earl of *Tyrconnel*. And another from the County of *Eſſex*. Both full of Flatteries as before.

On *July the* 26*th*. was preſented from the *Noncon* Miniſters of *Lancaſhire*, the like Flattering Addreſs to His Majeſty. And on the 30*th*. of the ſame, came in another of the *Noncons* of the Wapentake of *Loynſdale* in the ſame County, alſo ſtuft with the like Flatteries. And on *Auguſt* the 2*d*. came in the like from the *Presbyterians* of *Colcheſter*; Promiſing to *anſwer His Majeſties tranſcendant Grace towards them, with as conſtant Obedience towards Him*: Wiſhing and Praying for *all the Divine Beatitudes of God*, to be poured on His Majeſty and Royal Family.

On *Auguſt* the 9*th.* was preſented the [*Humble Addreſs of all the* Presbyterian *Miniſters in* Scotland] Promiſing to become *Loyal Subjects*, yea though againſt all their Practices and Principles to the contrary, the King being at the ſame time a known Papiſt.

On *Auguſt* the 13*th.* came in the *Addreſs of the* Proteſtant *Diſſenters of* Plymouth: Acknowledging and Promiſing much after the rate of thoſe of *Eſſex* Mart Towns. And another at the ſame time from *Sheffeild* in *York-ſhire*; not without its Flatteries. Another *Aug.* 18*th.* of the ſame Stamp from *Cockermouth* in *Cumberland*. And another at the ſame time from *Leathward* in the ſame County. But that of the Diſſenting Merchants and Trades-men in and about *London*, exceeded at the ſame time, exceeded for Flattery and Blaſphemy; comparing King *James* a known *Popiſh* Prince, to *Moſes*, and our *Penal Laws*, to the Yoak, Slavery and Bondage of *Ægypt*; and worſe than that. And that of the *Dutiful and Obedient Subjects of Chicheſter*; comparing the *King*'s *Act of Indulgence* with the greateſt acts of Wiſdom, and extolling it unto the Skies. And that of the Freemen of *Bath*, *Auguſt* the 22*d.* Acknowledging the Kings undoubted Prerogative by His *Gracious Declaration* to ſtifle the force of Law, which they call *conſiſtent with true Piety*; were notoriouſly Flattering.

On *Auguſt* the 25*th.* was preſented the conceited *Humble Addreſs* of the *Diſſenting Proteſtants* of *Romſey*, *Ringwood*, *Fordingbridge* and *Chriſt-Church* in *Hant-ſhire*, fond and full of Flattery.

On *Auguſt* the 29*th.* was brought forth the Addreſs of *Worceſter Presbyterian Miniſters*, and of the *Maſter-Builders* and other Artificers about *London*. And of the *Proteſtant Diſſenters* about *Shrewsbury*. And of the *Peaceable Diſſenters* of *Namptwich*, *Wem*, and *Whit-church* in *Shrop ſhire*. And of the *Proteſtant Diſſenters* of *Oſweſtree* in the ſame County. All beſpeaking the Common Language of their Fellows.

September the 1*ſt.* came forth the Addreſſes of the *Diſſenters* of *Cheſter*. Of the Loving Subjects, (called *Presbyterians*

ans) of *Macclesfeild*. And *September* the 8th. of the Loyal Subjects the *Stroudwater Clothiers* in *Glouceſter ſhire*. And of the Free-men of the Borough of *Banbury*, and of the Inhabitants of *Dorcheſter*. And *September* the 12th. of the *Proteſtant Diſſenters* of *Oxford-ſhire*. And on *September* the 15th. of the *Presbyterian Miniſters* of *Derby* and *Nottingham*-Shires: All full of Flattery, and promiſing dutiful Obedience.

On *September* the 22d. came out the Addreſs of the *Presbyterian Miniſters* of *Edenburg* and *Canongate*, ſtarting this New Doctrine, that *there is no inconſiſtency betwixt true Loyalty and Presbyterian Principles*, &c. And yet time hath ſince ſhewn the quite contrary from the ſame Miniſters. On *September* the 29th. the thankful Addreſs of the *Proteſtant Diſſenters* of *Salisbury*, the *Devizes*, *Cane*, *Chippenham*, *Wiltſbury*, *Warmiſter*, *Throw bridge* and *Bradford* in *Wiltſhire*. All ſpeaking after the ſame Canting way of flattery.

The Humble Addreſs of the Electors of *Ladgeſhal* in *Wiltſhire*, at the ſame time promiſed *always to chooſe ſuch Members as ſhould be Faithful and Serviceable to the Crown*; that is, unto the *Popiſh Intereſt*, the King being a known Papiſt. At the ſame time alſo the Addreſſes of the Loyal Subjects of *Andover*, *Whit-church* and *Clotford*, beſpeak the old Language of Flattery. And that of the Subjects of *Cirencester* in *Glouceſter ſhire*, coming forth at the ſame time, promiſing to *chooſe ſuch Members as ſhall comply with His Majeſty in putting down* Pœnal Laws, and by conſequence promote *Popery*. Alſo at the ſame time the Addreſs of the *Noncons* of *Reading*, *Abbington* and *Newbury*. And another of the *Presbyterians* of *Nottingham*. Alſo *October* the 6th. the Addreſs of the Loyal Subjects the *Combers*, *Weavers*, *and other Labourers* of *Taunton* in *Somerſet ſhire*. Alſo *October* the 17th. of the *Presbyterian Miniſters* and their Congregation in *East Somerſet-ſhire*, *Bath*, *Shipton*, *Froom Bruton*, *Wincaunton*, *Milburn*, *Frary*, *Inſcomb*. And another from the *truly Loyal Subjects of Honiton* in *Devon-ſhire*. Alſo another from the *Loyal Subjects of Pembrook*, *Carmarthen*, *Cardigan*, and the Town of *Swanzey* in *Glamorgan-ſhire*, *Presbyterian Miniſters*, *Independents*

down and *Anabaptiſts, with their Congregations.* Alſo another of the Dutiful Subjects, *the Noncons of Kingſton upon Thames.* Alſo another from the *Dutiful Diſſenting Subjects of Cambridge.* Alſo another from the *Presbyterian Subjects of Hull,* and of two numerous Congregations there. Alſo another from *Weobly* in *Hereford ſhire.* Alſo another from the the Loyal and Faithful Subjects of *Portmouth.* All promiſing Mountains of Obedience, and extolling His Indulgence; whereof thoſe of *Hull* and *Weobly* do much exceed. On *October* the *14th.* followed the Addreſſes of the *Presbyterians of King's Lynne,* and of the *Noncon Miniſters* of *Dorſetſhire.* And on *November* the *3d.* the Impatient, but moſt Loyal Subjects, the Free-holders and others of *Chard* in *Somerſet-ſhire.* On *November the 14th.* the *Presbyterians* of *Maidſtone.* On *November* the *21ſt.* the *Diſſenting Subjects* of *Lewes* in *Suſſex*; and the *Proteſtant Diſſenting* Subjects of *Canterbury* in *Kent.* And of the Obedient *Diſſenters* of *Tenterden, Cranbrok* and *Staplehurſt* in *Kent.* On *December the 1ſt.* the *Miniſters of the Goſpel in New-England,* and the *Loyal Inhabitants of Hertford,* did bring forth their ſeveral Addreſſes of Thanks, and promiſes of Obedience, and all poſſible good Wiſhes: Whereof thoſe of *Hertford* promiſed to chooſe Members for Parliament as ſhould be acceptable to His Majeſty, and ſupporters of His Prerogative.

On *December* the *15th.* ſeveral Miniſters *Diſſenters* of *Leiceſterſhire,* were the laſt which preſented their Flattering Addreſs unto His Majeſty King *James* the Second.

Now theſe *Presbyterians* are a new Sect of *Schiſmaticks,* Introduced by Mr. *John Calvin* at *Geneva*; from whence they have ſpread their Doctrines into *Germany* and *France,* and into *Scotland,* and alſo into *England*: And are ſo called from the Parity of their Clergy, being all *Presbyters,* without any *Biſhops* or *Superintendants* among them. And are a People generally affecting Government by a *Commonwealth,* and hating Monarchy in the *State* as well as in the *Church.* And as appears by their Writings and Practices, they hold with *Papiſts* and *Jeſuits,* that *Kings may be Excommunicated*

municated and Depoſed; and in caſe of a Corrupt Prince, they hold Rebellion to be no Crime. [*Buchanan de jure Regni*, and the *practices of the late Wars of the Parliament*, 1641. againſt their King, *Charles* the Firſt.]

The firſt who attempted to introduce this *Presbyterian Schiſm*, was *Aerius*, who was therefore Branded by the Church for a *Schiſmatick*: But being nipp'd in the Bud, in thoſe days he had no Diſciples. Howbeit this *Presbyterianiſm* is a Rent from the Church, oppoſing all the Six firſt *General Councils*, which do *forbid any* Presbyter *in contempt of his Biſhop, to gather any ſeparate Congregation of his own*, [Can. *Apoſt.* xxxii.] *Nicæni Concil.* Can. 16. *Arelatens. Concil.* Can. 19. *Gangren. Concil.* Can. 6. *Antiochen. Concil.* Can. 5. *Carthaginens. Concil.* ii. Can. 11.] And *forbid any Biſhop to be Ordained without three Biſhops*, and any *Presbyter or Deacon to be Ordained without one Biſhop preſent*, [*Nicæni Concil.* ii. Can 4. Can. 6. Can. *Apoſt.* 1, 2, 7.] *Ant. Concil.* Can. 9. The Canons of theſe *General Councils* of the Holy Primitive times, are the Bonds of the Church, which whoſoever breaks, is a *Schiſmatick*. And there can be no pretence of Conſcience to juſtifie *Schiſm*: but the Magiſtrate ought to puniſh it. And though *Liberty of Conſcience* ought to be allowed, yet no Liberty of *Schiſm*. And though in caſe the Magiſtrate ſhall diſpenſe with the puniſhment of *Schiſm*, and we know not under God, who ſhall call him to account for ſuch Neglect: Yet is it a ſin which God will certainly Puniſh; and therefore woe be unto thoſe Flatterers who in ſuch Caſes, *do call Evil Good, and Good, Evil*.

Next after that of the *Presbyterian Miniſters*, was Publiſhed on the ſame day *April* the 30th. 1687. [*The Humble and Thankful Addreſs of the King's Subjects*, commonly called *Quakers, in and about the City of* London.] And theſe alſo glory in it, that they were of Cabinet Council with the King, acknowledging that *They were privy to the deſign of the Declaration for Liberty, long before it came forth*; and with great joy declare *Their Thanks, that they have ſuch a King of ſuch a Principle*, promiſing Him *always to approve themſelves His faithful and loving Subjects*. And

And on *May* the 25*th.* came forth [*The Humble and grateful Acknowledgment of the peaceable Subjects called Quakers in this Kingdom, from their usual Yearly Meeting in* London, *the* 19*th. day of the* Third Month, *Vulgarly called* May, 1687. Beſpeaking in all things as the former, in the name of the *Quakers* all over *England*.

On [*June the* 18*th.* came forth [*The grateful Acknowledgement of the People called* Quakers *of* Scotland] Proclaiming *God's wonderful Providence, who made the King's retiring into their Country give an happy turn to His Affairs, to the Defeating the Deſigns of His Enemies*; acknowledging *His great Kindneſſes to them, for favouring them in* 1679. And ſo proceeding in *Hyperbolical Thankfulneſs*, they conclude with promiſes of Obedience. On *Auguſt* the 18*th.* much after the ſame rate was brought in from the *Quakers* of the Weſt of *Scotland*. And on *Auguſt* the 26*th.* came the like from the *Quakers* of *Ireland*, Tranſmitted to the King by the Earl of *Tyrconnel*, the Lord Deputy there. On *September* the 29*th.* (the King being in His Progreſs) the [*Hearty welcome and humble Salutation of the peaceable Subjects, called Quakers, of* Wales *and the North Weſt of* England.] Beſpeaking in their Canting way their welcome of him into thoſe Parts; their joy of Him, and promiſes of Obedience. And ſo alſo came in the [*Humble Congratulation of the peaceable Subjects of* Briſtol, *called* Quakers;] beſpeaking much as the reſt.

Theſe *Quakers* generally, an Ignorant ſort of People, of uncertain Principles of Religion, and without any orderly Confeſſion of Faith, have broached many *old Hæreſies*; and as is apparent, have many hidden *Papiſts* among them, and are thought to be much Popiſhly inclined; and many of them appear as it were Paganiſh, and ſeem as if inſpired with Diabolical Deluſions and Enthuſiaſms; and are a dangerous ſort of *Hæreticks*, pretending to be *perfect in Righteouſneſs*, full of the Light of the Spirit, do much debaſe if not deny the uſe of God's holy Ordinances, pretending to be above them: And therefore plainly appearing to be a

People

People *void of all Conſcience, damnable Hæreticks*: And yet theſe alſo under pretence of *Liberty of Conſcience*, muſt have Liberty to ſow their *Tares of Hereſies* all over the three Kingdoms of *England*, *Scotland* and *Ireland*, and boaſt themſelves as the great Confidents of King *James* the *Second*. And among the reſt of the **Pillars of Popery**, Voted for the *Old Members* in *London*, and were of the number of thoſe Upbraiders of the New Members, [*That they would bring in King James again.*]

After that of the *Quakers* on the ſame day, *April* the 30*th.* 1687. came forth the Humble Addreſs of the Loyal Subjects of the *Congregational Perſwaſion*, (otherwiſe called *Independents*) in and about the City of *London*. Acknowledging His Majeſties Declaration a *Tranſcendent and Unparallel'd favour, promiſing their conſtant Endeavour* to anſwer His Majeſties juſt Expectations from them, (that is, to chooſe *Members of Parliament* for His Majeſties Intereſt) Approving themſelves in Inclination as well as Duty, His Majeſties moſt Loyal Subjects.

Theſe were the chief and prime actors in the Murther of King *Charles* the Firſt, as the Principal deſigners in the whole Tragedy: And yet now to ſee to, are as Zealous to make amends for all their Regicide, by a moſt firm Affection and Diligence to maintain His Son in all His Popiſh Deſigns, as from their own Profeſſion is moſt plainly ſignified.

On *May* the 14*th.* the [*Gratulatory Addreſs of the People of the Congregational Perſwaſion of the City of* Norwich] was preſented to His Majeſty; Acknowledging Him *Placed on the Throne of this Realm by the moſt High God, as Natural, Legal, and Rightful King*, (it ſeems notwithſtanding His being a Zealous *Papiſt*, and violently Tranſgreſſing againſt the known Laws of the Land;) yet *in the whole courſe of his Reign a Wiſe and Merciful King*. Alſo acknowledging that *they are for Monarchy, as the only Ancient, Legal and Rightful Government of this Nation.* (It is to

be remembred, that theſe were the late *Oliverians*, who turned out the *Rump*, to ſet up the *Protector*.) That His Majeſty hath taken care as a *Common Father*, *for the good of all his People*: Wherefore they ſhall adhere unto him as their King, with all Loyalty, Fidelity and hearty Service to their power.

On *May* the 17*th*. was Publiſhed the Addreſs of the *Independents* and *Anabaptiſts* together: of which already ſaid in the *Anabaptiſt* Addreſs for *Glouceſter*.

Now theſe *Independents* either ſpake truth from their Hearts, or Diſſembled: If the laſt, Then who ſhall believe them hereafter? If the firſt, Then they are ſtill in their Hearts for the bringing in of King *James* again. And if ſo, why then upbraided they the *New Members* of *London*, lately Nominated, that they would bring him in? But will they ſay they are Changed, yet muſt they go for Impoſtors and falſe Villains; for King *James* kept fair with them to the laſt, however he Oppreſt the Churchmen. But what can we expect from the *Sons of Murtherers*? They ſmell of the Bloud of the *Father*; they are falſe to the *Son*, and cannot be true to the *Grand-child*. And it's to be fear'd in the end will be found falſe to their own *Souls*.

On *May* the 28*th*. came forth the Joynt Addreſs of the *Independents* and *Anabaptiſts* of *Briſtol*: which has been mentioned before in the Addreſſes of *Anabaptiſts*. And on *June* the 11*th*. appeared another Addreſs of the *Loyal Subjects of the Congregational Perſwaſion* dwelling in *Ipſwich*, *Bury* St. *Edmunds*, &c. in *Suffolk*: Acknowledging King *James* to be their *Covering Cherub*; *under whoſe refreſhing Shadow they promiſe themſelves Reſt*: *Promiſing truly to ſubſerve therefore the Intereſt of His Majeſties Power and Greatneſs*: Which in plain terms, was as much as to ſay, *The Advance of the Popiſh Religion*. At the ſame time alſo was Publiſhed, the Humble Addreſs of the *Moſt Dutiful and Loyal Subjects of the Congregational Perſwaſion of* Great Yarmouth *in* Norfolk. Acknowledging, Praiſing, promiſing, and Praying,

Praying, as their Fellows before them. On *July* the 4*th.* became Publick the *Humble Addreſs of the Loyal Subjects of the Congregational Perſwaſion of* Bidford *in* Devonſhire. And another *Auguſt* the 2*d.* of the ſame, of the *Norfolkſhire*-men. And another *September* the 1*ſt.* of the *Presbyterian and Congregational Nonconformiſts of* Macclesfeild in *Cheſhire.* And another *September* the 29*th.* of the *Congregational Perſwaſion* of the *Counties of North Wales* and *Shrewsbury.* And *October the* 17*th.* another of the ſame, together with the *Presbyterians* and *Anabaptiſts* of *Pembroke*, *Caermarthen*, *Cardigan* and *Swanſey*, in *Glamorganſhire.* And *November* the 14*th. Another* of *the ſame* from *Hitchin* and *Hertford* in *Hertford-ſhire.* All beſpeaking much to the ſame purpoſe, in extolling the Vertue and Wiſdom of King *James*, and promiſing Him their utmoſt Service in furtherance of His Deſigns. Only this laſt more expreſly promiſes, *to do their utmoſt that ſuch Perſons may be choſen to ſit in Parliament as will concur with His Majeſty that Liberty may be ſetled by an unalterable Law; and that His Majeſty may be the greateſt Monarch on Earth.*

Such was the Senſe of theſe *Independent Addreſſes.* Now theſe *Independents* are a ſort of *Schiſmaticks*, adhering partly with the *Presbyterians*, and partly with the *Anabaptiſts*, and in a middle way between both, are a ſort of *Hereticks* who denying the power of *Biſhops* in *Ordination* and *Conſtitution of Churches*, againſt all Orders of *Chriſt* and his *Apoſtles*, ſet up Churches in the name of *Themſelves*, dependent upon no other Authority except the *Elections of the People*: And being *Renders of Chriſt's* Seamleſs Coat, ought to have been Suppreſſed: However having nothing of any *caſe of Conſcience* to plead for *Their Schiſms*, ought rather (as men weed out Tares from among their Wheat) to have been rooted up out of God's Church; or at leaſt ought not to have been Cheriſhed, as when the *Tares* are ſuffered to overtop and ſhoulder out the good ſeed. However, *Liberty of Conſcience* ought not to have been made a Cloak for *Liberty of Schiſm.*

Such were the four firſt **Pillars of Popery**. Which four having begun the work, anon after followed certain *popiſhly inclined Members of the Church of England*, who minding the love of this World more than their Religion they profeſſed, flattered the King's Majeſty with *Their Addreſſes* alſo. The firſt beginners were the *Unanimous Addreſs of the Biſhop, Dean and Chapter of the Cathedral Church of* Durham, *and the reſt of the Clergy of that Diœceſs*, on *May* the 17*th*. 1687. Acknowledging His *Majeſties favour in promiſing to Protect His Arch-Biſhops, Biſhops, and Clergy*, &c.

Now His Majeſty by His *Declaration* of Toleration, had broken down the Hedge whereby the Rights of the Church were to be preſerved, and had let in the Wild-Beaſts, the *Swine* to devour the *Grapes*, and the *Kine* to *break down the Boughs*, and the Wild-Boar to *root up the Trees of God's Vineyard*; only the *Arch-Biſhops*, &c. were Protected to ſtand by and look on without Moleſtation, but were to have no power to fray one Cow, or to hunt out one Hog, do they never ſo much miſchief. Now the truth is, the *Declaration of Indulgence* was a thing *Inconſiſtent with it ſelf*: That His Majeſty ſhould at once protect and maintain all manner of *Hæreticks* and *Schiſmaticks*, which deſtroy the Church, and yet do as much for the Paſtors of the Flock, who are to defend the Church from ſuch deſtroying Wolves as are the *Hereticks*, &c. That he ſhould at once maintain the *Canons* of *Holy Councils*, which are the true Rights of the Church, and yet at the ſame time maintain all thoſe who break thoſe *Canons* to pieces! And yet loe how theſe tame Cattel come in with their Addreſs, to thank His Majeſty, that in preſerving the *Thieves* and *Robbers*, He promiſes notwithſtanding that he will not deſtroy the Houſholder. This was an odd ſort of Flattery; like the man who meeting His Phyſician, *prayed him not to be angry that he was not yet Sick*. But to gueſs at theſe mens meaning the *Biſhop, Dean, Chapter*, and *Clergy*, among the *Quakers*

Quakers, *Anabaptiſts*, *Presbyterians*, and *Independents*, Addreſſing for the Declaration: It muſt follow that either the Men deſigning in concluſion to turn *Papiſts*, were found alſo among the Addreſſers, in hopes upon the fall of the Church, to ſhare in her Spoils: Or elſe at beſt they were a ſort of timorous Rats, who thinking the Houſe to be falling down, did run between the Legs of the Deſtroyers for Refuge.

After theſe, came in the Addreſſes of the *Mayor*, *Aldermen*, *Common Council* and *Free-men of the City of Durham*; beſpeaking the very Language of their Right Reverend Biſhop, *May* 28. And at the ſame time was publiſhed the Humble Addreſs of the *Lord Biſhop*, *the Dean and Prebendaries of the Cathedral Church of Cheſter*, and the reſt of the *Clergy of the Arch deanries of Cheſter and Richmond*, &c. Then followed the Addreſs, of the *Mayor*, *Aldermen*, &c. of *Richmond* and *Cheſter*, the Subjects of the *Right Reverend Father* of thoſe Places. *June* 11*th.* next follows the *Addreſs of the Biſhop*, *Dean*, *Arch-Deacon* and *Clergy of the Dioceſs of Lincoln.* (Now to gueſs at the length of *Hercules* by his Foot, we know that ten for one of that Diœceſs oppoſed the Addreſs; and yet it is called the Addreſs of the *Arch-deacons and Clergy*; and ſo it was of ſome of them: And thus it's probable it was alſo in the Diœceſs of *Durham* and *Cheſter*. This *July* the 1*ſt*. And on the 5*th*. was publick that of the *Dean and Chapter of Rippon in York-ſhire*. Then followed that of the *Biſhop and Clergy of the Diœceſs* of *Coventry* and *Litchfield*, *July* 9*th*. And laſtly, though long firſt, came out the *Addreſs of the Biſhop and Clergy of the Dioceſs of St.* Davids: (that is, of the new made Biſhop, for it ſeems the Dying Biſhop was not for it) Now all theſe Church-men wrote after one Copy, which was from *Durham*. There was alſo an Addreſs of certain pretended Church-men of the City of *London*; but it was only a name of what was not, by ſome certain pretenders. And indeed all the five *Epiſcopal Addreſſers*, though true *Biſhops*, yet were

but

but pretended Church-men, while they became perfect **Pillars of Popery.**

Laſtly, after all the reſt had begun, the ſixth and laſt, and main **Pillar of Popery** preſented it ſelf, *The Humble Addreſs of His Majeſties Roman Catholick Subjects*, which appeared *May* the *18th.* Now, whatever the reſt were, theſe were certainly in earneſt in all their acknowledgments, applauſes, promiſes and good wiſhes. But what is moſt remarkable in their Addreſs is, that they ſay, [*That they can do no leſs than thank God and His Majeſty, for ſuch an happy Expedient as His Declaration for Liberty of Conſcience, for the eaſe and comfort of all His loving Subjects.*] Now, it is againſt the profeſt Principles of the *Roman-Catholick Religion* to allow *Liberty of Conſcience* in matters of *Hæreſie and Schiſm*, as they do eſteem all *Presbyterians* and *Anabaptiſts*, *Quakers* and *Independents* to be ſuch. And in truth it is no wonder, that they who count it a Principle of their Religion to *Æquivocate*, or in plain terms to *Lie for advantage*, can admit it into their practice to comply with the *worſt of Hereticks* in order to carry on their Deſign, in breaking down the good Laws which are the fence of the *Church of England.* And this they may as aptly conſent to do, as practically to diſſemble themſelves to be *Quakers* among the *Quakers*, and *Anabaptiſts* among the *Anabaptiſts*, in order to increaſe *Schiſm* and *Hereſie* in a ſtrange Church, that they may with the more ſafety eſtabliſh that great *Schiſme* of their own, *Popery.* And thus we find the *Roman Catholicks*, the *Anabaptiſts*, the *Presbyterians*, *Quakers*, *Independents*, and *Popiſhly inclined Church men*, all link'd together in as faſt a Bond of Friendſhip, as faith and truth by Vows and Promiſes can tye them together, in furthering the *Declaration* and *Deſign* of Eſtabliſhing *Liberty of Conſcience* upon the Baſis of *Hereſie* and *Schiſm*; and finally to introduce *Popery.*

Now after this Foundation laid, wherever any of theſe Six ſorts of **Popiſh Pillar men** got in to be a *Mayor of a Corporation*, thence immediately followed an Addreſs from

from *that Corporation*, to the ſame effect as each Sect had afore Addreſſed. But hitherto His Majeſty had tranſgreſſed no Laws, excepting that he had admitted *Popiſh Officers* into the Army, and into other Places of Truſt, for which He pleaded *Neceſſity*. However the *Parliament* then in force, not approving thereof, was Diſſolved after two Adjournments, and ten Prorogations ineffectual, was finally Diſſolved *July* 2*d*. 1687. Notwithſtanding Neceſſity had no Law; that putting in of *Popiſh Officers* in all Places of Truſt was to be born with. On *February* 12*th*. 1686, the Earl of *Clarendon* being Removed, the Earl of *Tyrconnel* was ſettled Lord Lieutenant of *Ireland*. And on *March* 11*th*. *Henry Lord Arundel of Wardour* a Papiſt, was made *Lord Privy Seal*. About the ſame time, or before, the *Earl of Rocheſter*, Uncle to the King's two Daughters, for ſtanding firm to the *Proteſtant Religion* according to the *Church of England*, was removed out of Place from being *Lord Treaſurer*, and the Place put into Commiſſioners hands Popiſhly inclined: And the Earl of *Sunderland* a *Papiſt*, was made Lord Preſident of the Council. On *February* 8*th*. the Lord *Caſtlemain*, His Majeſties *Ambaſſador* to the *Pope*, had Audience. But after the *Addreſſes* once began to come in thick, then the King ventur'd to receive a *Publick Ambaſſador from the Pope, with all the Honours and Ceremonies uſually obſerved on the like Occaſion*: This was done at *Windſor*, on *July* 5*th*. 1687. And on *November* 11*th*. Father *Petre* the King's Confeſſor and Clerk of the Cloſet, was Sworn of His Majeſties Privy-Council, and took his Place at the Board. And on *November* 17*th* was publiſhed a Book called, *An Agreement between the Church of England and Church of Rome, Evinced from the Concertation of ſome of her Sons, with their Brethren the Diſſenters*. Such was the Fruit of the *Addreſſes* made by the Sir Pillars of Popery. On *December* 11*th*. His Majeſty being encouraged by the abundance of *Addreſſes*, began to view the Liſt of His *Juſtices of the Peace* in all the Counties, and of the

Deputy

Deputy Lieutenants, and to turn out of Place all ſuch as would not be for His Declaration of *Liberty of Conſcience*, and for taking off the *Penal Laws and Teſt*. Whence great numbers in all Counties were turned out, and *Phanaticks*, *Papiſts*, and *popiſhly inclined Perſons*, came into Place. And about the ſame time, or ſoon after, all Corporations were Regulated by abſolute Power, and all Men adhering to the Law were turned out, and *Phanaticks*, *Papiſts*, and *popiſhly inclined Perſons* were put in place. And hence it came to paſs that all the Corporations in *London* became Regulated, and filled with *Hereticks* and *Schiſmaticks*; whence followed infinite *Addreſſes* from all theſe New *Corporations*, and from all the New Model'd Companies. After this it was that the *Eccleſiaſtical Commiſſioners* had been put in power, and had begun to execute great power of Oppreſſion over many of His Majeſties Conſciencious Subjects. The Right Reverend Father in God, the Lord *Biſhop of London*, beloved of moſt Men for his Fatherly care of the Church, againſt all Law and Reaſon had been Suſpended. And on *December* 10*th*. The *Preſident and Fellows of Magdalen Colledge in Oxford*, againſt *all Law and Conſcience* were *decreed* and *pronounced* uncapable of being admitted into any *Eccleſiaſtical Dignity*. Theſe by force appointed by the *Commiſſioners*, contrary to all Rules of Law, had been turned out of their Freeholds on the 30*th*. of *November* before. On *January* the 23*d*. was publiſhed [*The King's right of Indulgence in Spiritual Matters, with the Equity thereof Aſſerted. By a Perſon of Honour.*] About this time Commiſſioners were appointed, and made Enquiry after all Monies received for Fines, in the caſe of Seditious Meetings called *Conventicles*. *March* the 1*ſt*. was publiſhed a Book called, [*The Legality of the Court held by His Majeſties Commiſſioners Defended*: And alſo *A Defence of the Doctrine and holy Rites of the Roman Catholick Church*. Againſt Dr. *Burnet*'s *Myſtery of Iniquity Unveiled*.] Unto ſuch an height of Popery was the Kingdom aſcended, and all by means of the Sir

Pillars

Pillars of Addreſſers; for alas, the Popiſh Intereſt of it ſelf was pitifully inconſiderable: But by the union and conjunction of theſe Six Pillars, it began to look formidably. And the King preſuming upon the ſtrength of theſe Pillars, was meerly drawn in and encouraged, beyond all His hope at His Coronation, when he firſt promiſed, and then Swore, to defend and maintain the *Laws* of the Land. Whence it may be ſafely maintained, that wherein ſoever His Majeſty hath acted againſt Law, as is now generally alledged, contrary to His Oaths and Promiſes; although the Breach was really his own proper act, yet the greateſt blame thereof, lyes at their Doors, who by pleading Conſcience to do the greateſt Wickedneſs, drew him in to comply with them; and by promiſing to ſtand by and aſſiſt him to the laſt Breath, encouraged him to do, what otherwiſe in all likelyhood He never had intended. For when it was declared by His Majeſty on *April* the *27th*, 1688. what was *His Majeſties further will and pleaſure* concerning His *Declaration of Indulgence*, He ſaid expreſly, [*We are encouraged by multitudes of Addreſſes, and by many other Aſſurances we receive from Our Subjects of all* Perſwaſions, *as Teſtimonies of their Satisfaction and Duty, to ſee it preſerved without Diſtinction.*] And in the ſame Declaration he further ſaith, [*In purſuance of this we have been forced to make many Changes both of Civil and* Military *Officres, throughout our Dominions,* &c.] Whence it fully appears, that what by means of the *Addreſſes* and by means of *private Aſſurances* from the Parties Addreſſing before the Addreſſes came forth His Majeſty was unhappily drawn in to do all thoſe things which are counted ill, ever ſince His Reign. For as may be well obſerved, many Addreſſes do boaſt of a *Confederacy with His Majeſty*, as to the ſubſtance matter of their Addreſſes, from before the time of His Majeſties coming to the Crown.

Hence followed the Orders iſſued forth directed unto the *Arch-biſhops*, *Biſhops* and the *Clergy*, to read the King's Declaration in all their Provinces *Diœceſſes* and *Churches* therein.

therein. Which thing they humbly conceiving to be a matter againſt the known Laws of the Land, and not fit to be done; ſo many of them as were then in *London*, did *humbly Petition His Majeſty* to be excuſed from ſuch reading, and ſhewed their Reaſons in their *Petition*. But this Petition being judged *Scandalous*, the Arch-biſhop, and Biſhops of St. *Aſaph*, *Ely*, *Chicheſter*, *Bath* and *Wells*, *Peterborough* and *Briſtol*, were Summoned before the *Lords of the Council*, and after Appearance were committed to the *Tower*, *June* 8*th*. but Bailed out, came to their Tryal, and were Acquitted, unto the great joy of the People, though to the great Grief of all *Addreſſers*. During theſe times were ſtrict enquiries made after all Miniſters who refuſed to read the King's Declaration in their Churches, by the Lords Commiſſioners for Eccleſiaſtical Affairs; but the Chancellors in moſt parts delaying the Returns, farther time was given. But ere the day appointed came up, a new face of Affairs happen. About theſe times alſo came in new *Addreſſes* thick and three-fold, Congratulating for the Birth of the *Prince of Wales*. But in theſe *Addreſſes* the ſeveral **Pillars of Popery** appeared not diſtinctly as before: But in all *Corporations*, *Grand Juries*, and meetings of *Juſtices*, which at this time were ſo far Purged, as moſt of them were either *Papiſts*, or *Popiſhly inclined*; or *Anabaptiſts*, *Presbyterians*, *Quakers*, or *Independants*. All which promoting the Deſign, Addreſſes innumerable ceaſed not, until the King himſelf Addreſſed beyond Sea. But at length news arrived of His *Highneſs the Prince of Orange* preparing as if he would Invade *England*; whence King *James* being immediately ſmitten with a ſudden aſtoniſhment, ſent for His **Pillars** about him; the *Presbyterian Miniſters*, the *Independents*, the *Anabaptiſts*, the *Quakers*, the *Roman-Catholicks*, and the *Popiſhly inclined*; who all profeſſed, that they believed the *Prince of Wales* to be undoubtedly His Son: And one Dr. *Bates* being Spokeſman for the *Preſbyterians*, ſpake with great confidence how much

they

they were bound to believe His word; and ſo ſaid they all, and promiſed to Aſſiſt him to the utmoſt. Alſo many or moſt of thoſe Miniſters, *Preſbyterian* or *Independent*, who had fled into *Holland* for ſhelter, becauſe of the Duke of *Monmouth*'s or the Earl of *Argyle*'s Inſurrections, wherein they had been concerned, had returned home, and laid themſelves at the King's Foot, and were admitted to kiſs his Hand, and were eſteemed White Boys: Some alſo of the Gentlemen returned and became great Sticklers of King *James*. But the preparations from *Holland* damp'd all. For King *James* drooping in Spirit, all His **Pillars** could not keep up His Heart. For on the laſt of *September*, the Biſhop of *London* was reſtored to his Diæceſs. On *October* the 2*d.* came forth a general Pardon, and the Charter was reſtored to the City. On the 5*th.* the *Eccleſiaſtical Commiſſion was Diſſolved.* And on the the 12*th.* the *Biſhop of Wincheſter* had a Commiſſion to reſtore the Rights of *Magdalen Colledge, Oxford.* Whence followed the reſtitution and Fellows. On the 17*th.* all Rights were reſtored to the Corporations. Hence all the **Pillars of Popery** beginning to reel and totter, on *Nov.* the 5*th.* His Highneſs the *Prince of Orange* Landed. But after ſome face of Reſiſtance for ſome time appearing at *Saliſbury*, on *November* the 26*th.* His Majeſty returned to *London*, from *Saliſbury*. The 11*th.* of *December* He privately withdrew from *White-hall.* On the 12*th.* the Lord Chancellor was Taken, and carried to the *Tower.* On *December* the 16*th.* King *James* returned to *White-hall*: And on the next Morning went quite off. And His Highneſs the *Prince of Orange* came to St. *James*'s. And thus fell flat all the **Six Pillars of Popery.**

May it pleaſe God that Truth may flouriſh, and that Popery appear no more. But God's Will be done.

Let all good Men do their Duty; and then Bleſſed ſhall be the Dead who Die in the Lord, and their Works ſhall follow them.

FINIS.